The Virtues of the Qur'aan

Mufti Ilahi Bakhsh Kandehlawi

English translation edited by:

Mufti Afzal Hoosen Elias

(May Allaah protect him)

Contents

Translators preface

Hadhrat Mufti Ilahi Bakhsh Kandelawi ر has a number of booklets written on the topic of the recitation of the Noble Qur’aan and its etiquettes and laws. A short but comprehensive one of these is the booklet ‘Virtue of the Qur’aan’. He mentions therein the virtues and blessings of the recitation of the Qur’aan, its important laws, the virtue of specific Surahs and verses. He also mentioned the benefits, reward and result of Dhikr, Istighfaar and Durud.

The booklet Virtue of the Qur’aan was written upon the request of a lady, sometime after 1233 A.H. This booklet was in Persian and one copy of it is part of his letters, written by his pen.

The translator strove to translate this blessed, although short work. This translation was published in Kandhla for the first time in Muharram 1415. It was printed at least thrice thereafter. A number of magazines in Pakistan also published it as part of topics on the Qur’aan. All praise is due to Allaah and all gratitude is for Him.

There were no additions made when it was published, although a perusal was done of the translation and few additions were made to the footnotes.

Most of the Ahadith and narrations in this work are from Mishkaat al Masaabeeh. References have been provided in the footnotes and in the original text in a few places. The other rulings have been referenced in the footnotes from the reliable book of Fiqh.

The readers, especially the scholars are requested to inform us of any shortcoming in the text or in the footnotes.

We also request du’aa’ to be made for the compiler of this booklet, the translator and his deceased mother. May Allaah reward you.

Nur ul Hasan Raashid

Kandhla, Muzaffarnagar

30 Sha’ban 1418

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A brief biography of the compiler

Hadhrat Maulana Mufti Ilahi Bakhsh Kandehlawi ؒ

The town of Kandhla, Muzaffarnagar, UP India. It is an old town well known in the world of knowledge and

perfection. It was about halfway through the 8th century. The duties of Imamat, decision making and Deeni activity was handed over from the court in Delhi to Qaadhi Diyaa’ ud Deen Sanami, great grandson of Qaadhi Kareem ud Deen Mudhakkar. It was from that time that the Siddiqui Shuyukh came to live in Kandhla. This family was blessed by the special grace and favour of Allaah I. In it, scholars, pious people, teachers, Mufteen and authors were born. One of the later, but outstanding scholars, was Hadhrat Mufti Ilahi Bakhsh ﺭ. He completed the Mathnawi of Maulana Rum, he was the contemporary of Shah Rafi ud Deen and Shah Abdul Qaadir, and he studied under Shah Abdul Aziz.

Birth and Study:

Hadhrat Mufti Ilahi Bakhsh bin Maulana Hakeem Shaykh ul Islaam was born in 1162/1749. He first studied under his father. The middle and final books he studied under Hadhrat Shah Abdul Aziz. Mufti Saheb had this fortune and honour to be among the very few scholars who studied most of the books, lesson by lesson under Shah Abdul Aziz.

Journey of Suluk and Recognition:

Hadhrat Mufti Ilahi Bakhsh first got permission and khilaafat from Hadhrat Shah Abdul Aziz. Hadhrat Sayyid Ahmad Shahid also gave him khilaafat. Hadhrat

Shah Kamal ud Deen Kandehlawi also gave him khilaafat.

Work and Teaching:

Immediately after learning, the son of Najib ud Dawla (passed away 1184/1770) placed him as the first Mufti in the court. He remained in this until 1220, 1785. He was then appointed the judge of Bhopal and he worked, stayed and taught in other places as well concurrently. Finally, after being involved in advising, lecturing, teaching, treating and other engagements for 20 years in his town, thousands of students had the good fortune of studying under him. Maulana Abdul Hay Hasani writes, ‘Countless students took from him.’

The outstanding students and their students and those who took benefit has been compiled in book form by the translator Nur ul Hasan Raashid and three editions of it have been published.

Writings and literary works:

Although every moment of Mufti Saheb was involved in teaching, iftaa, lecturing and treating, but this was the blessings in his spirituality and time that he would find the chance to write and compile. Mufti Saheb wrote more than 20 works. A treasure of footnotes and translations were left by him as remembrance. The complete list has not been made. However, we have

come to know of 110 works in Persian, Arabic and Urdu of Mufti Saheb. Most of them are protected by the grace of Allaah but most of them are not published. 14 books have been published to date. The most accepted of the published works is the completion of the Mathnawi of Maulana Rum. Besides this, Shiyam ul Habeeb, the translation and commentary of Qasidah Baant Sa'aad, Risalah Ulum ul Hadith and Manba' Fayd ul Ulum translation of Mathnawi Maulana Rum and Risalah Jihaad etc. have been published and are known.

Demise and burial:

Mufti Saheb passed away at the age of approximately 82 on 5 Jumad al Ukhra 1245, 12 December 1829 in Kandhla. He is buried in the graveyard next to the present Eid Gaah in the family cemetery. May Allaah have mercy on him.[1]

[1] For details, see 1. Nuzhatul Khawatir (Maulana Abdul Hay Hasani 2. Haalaat Mashayikh Kandhla (Maulana Ihtishaam ul Hasan Kandehlawi 3. Tadhkira Hadhrat Mufti Ilahi Bakhsh (Nur ul Hasan Raashid Kandehlawi)

The virtue of the Qur’aan

All praise is due to Allaah, Rabb of the universe. Peace and salutations be upon His Nabi Muhammad ρ and upon his family and his companions, all of them.

It is necessary for every understanding person to seek the means of his salvation and forgiveness in the Aakhirat in this world already as Allaah I says,

‘And seek a means to it.’ [Surah Maa’idah, 25]

The most firm and resolute means is the Noble Qur’aan because on the day of Qiyaamat, the Qur’aan will be with Rasulullaah ρ in order to intercede for the sinners. Due to the natural laziness of man, he is sometimes responsible for shortcomings in the regular recitation of the Qur’aan and in fulfilling its rights and etiquettes. Therefore, upon the request of the only daughter of Qaadhi Qutb ud Deen Khan[2], I compiled this short work

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[2] Bibi Fadheelat un Nisa known as Bibi Tanha as clearly stated by Mufti Saheb. She was the daughter of Qaadhi Qutb ud Deen. Regrettably, there is no details mentioned of this woman, nevertheless, Qaadhi Qutb ud Deen was a noted personality.

Qaadhi Qutb ud Deen Khan bin Ghulam Nabi bin Ghulam Rasul bin Muhammad A’dham (in accordance to the detail of the people of Thanabowan) was a resident of Kandhla. His father Qaadhi Muhammad Mun’im was an associate of the Qaadhi of Thanabowan (passed away 1215 A.H). Qaadhi Muhammad Mun’im did not have any children. Therefore he made his nephew stand in his place and

on the virtue of the Qur'aan and the reward for reciting the word of Allaah.

The Ahadith have been taken from Mishkaat Sharif and are authentic, the juristic rulings are adapted from Mataalib al Mu'mineen, the etiquettes from Kimiya e Sa'aadat, Miftaah ul Jinaan and Tanbih ul Ghaafileen of Faqih Abu Layth Samarqandi ﺭ. All this has been included in this work so that it could comprise of different topics and important notes and the knowledge of the readers can increase without having to turn many

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his heir. After the death of Qaadhi Muhammad Mun'im, Qaadhi Qutb ud Deen was appointed the Qaadhi of Thanabowan.

Qaadhi Qutb ud Deen also did not have any children. Therefore, his younger brother Qaadhi Najaabat Ali was appointed the Qaadhi of Thanabowan. He was the maternal grandfather of Maulana Shaykh Muhammad Thanwi. The grandson of Qaadhi Najaabat Ali, Qaadhi Inaayat Ali 1857 was the leader of the people of Thanabowan in Shaamli. May Allaah have mercy on them.

Qaadhi Qutb ud Deen was a very enthusiastic and brave person. He was ahead in the battle against the English and foreigners. Therefore, he was given the title of Khan. Later on, he was made the collector of Daasna. However, he could not do this for very long and he returned to his town. He passed away here in 1233/1818.

A short biography of Qaadhi Qutb ud Deen is mentioned in Taareekh Thanabowan of Maulanah Shaykh Muhammad Thanwi, in Taareekh Saharanpur by Munshi Nand and in Taareekh Thanabowan of Maulana Naazir Hasan Thanwi.

pages of books. Their hearts will get the desire to recite the Qur’aan. Also, the desire to remember Allaah will be created in the hearts of every Muslim. A person should not waste the days of his life in the world by doing useless things and in doing that which makes a person negligent of Allaah I.

It is hoped that whoever reads this booklet will have the desire to recite the Qur’aan and will get happy and more and more desire to recite the Qur’aan will be created.

I have named this booklet ‘Virtue of the Qur’aan’ so that it would indicate to the name of the woman who requested the writing of this book. And Allaah grants divine ability, upon Him we rely and we seek help from Him and there is no power and no might but with Allaah, the High the Great.

Introduction

We should be grateful to Allaah that He revealed a resolute and firm book for His servants in the world, i.e. he granted the Qur’aan to Rasulullaah ρ so that through it we could always hear the laws of Deen and hold on firmly to the rope of Allaah and thereby ascend to the highest of stages. Man – who is a clod of sand – if he wishes to reach the divine throne through his effort, then it was not possible.

However, it was the great favour of Allaah I that He granted us three things; such that each one of them is the best staircase for divine recognition and to attain closeness to Him.

The first is the name of the Being of Allaah, the word 'Allaah'. When man calls on Allaah with a sincere heart, then all the veils in between are removed and the sound of the caller knocks at the door of acceptance in a minute.

The second is 'There is no deity but Allaah and Muhammad is the Rasul of Allaah.' When a person will say this Kalimah from the depths of his heart with complete conviction, then in a moment he reaches the stage of the angels and immediately the blackness and negligence of his heart is removed.

The third is the Qur'aan. When a person will recite it, then he is conversing with his Rabb at that time. So people should not deprive themselves of reciting the Noble Qur'aan, especially when he has the fortune of conversing with his Owner and Master.

Imam Maalik ∫ narrates in his Mu'atta that Rasulullaah ρ said, "I have left two things among you. You will never

go astray as long as you hold firmly onto them; the book of Allaah and my Sunnah.”[3]

Hadhrat Zayd bin Arqam τ narrates that Rasulullaah ρ said, “I leave two things among you. You will never go astray if you hold firmly onto them; one of them has a higher standing than the other. One is the book of Allaah that is a long rope from the sky to the earth and the second is my children and the people of my household. They will not be separate from each other until they come to me at the pond.”[4]

Rasūlullāh ρ also said, “The person who treads my path is my family.”[5]

This is because the Qur’aan and the laws of Shari’ah reached us without alteration or addition through the progeny of Rasūlullāh ρ, his spouses and the companions. Therefore, every Muslim should seek protection in the garment of the Qur’aan, the Ahadith and treading the path of Deen and they should spend their lives according to the advises and ways of the pious.

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[3] Mishkaat p.31

[4] Tirmidhi, Mishkaat p.569

[5] The translator could not trace this Hadith

The virtues of the Qur’aan are so many that if they have to be mentioned, then large volumes would be required to enumerate a small portion of them.

Imam Ghazali ﺭ has mentioned a few virtues of the Qur’aan in the beginning of Surah Yusuf. One is this unique incident reproduced below,[6]

There was a very wealthy, influential trader who would travel yearly by sea. He would return with countless profit and goods. Coincidentally, his ship was destroyed on one journey and all his goods were destroyed. The trader survived on a plank. The plank floated to the shore of a far away country, where the trader did not know anyone. However, there was a big city at a little distance from the shore in which Muslims lived. The trader searched for someone who acted kindly to travellers, especially Muslims and through his help he would be able to return home.

The people informed him of someone and told him that a particular person is very generous and open hearted. He is engaged in fulfilling the needs of the travellers and

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[6] Mufti Saheb had narrated two incidents. The translation of one of them is presented here. It must be clarified at this point that the translator got the chance to benefit from two copies of the Tafseer of Surah Yusuf of Imam Ghazali ﺭ but these incidents are not mentioned there.

needy in such a way in which words cannot describe. The trader made enquiries at this person’s house. He went there and mentioned the story of his travel and the destruction of his goods and belongings and requested 2000 rupees be given to him as a loan and he be helped so that he could arrange for his needs of the journey and return home. The person said that I do not need to give you a loan. Here is 1000 rupees. Take it and the Surah Faatiha that you recited, gift the reward to me and return home in peace.

The trader said, “You are called generous and you give the people thousands of rupees but you are asking me for recompense? This is not in accordance to your fervour and enthusiasm.” The person replied that you have a choice, if you wish, you can recite a thousand times from morning to evening, why are you grieved at gifting the reward to me? The trader said, “Recite it for yourself, why are you asking me?” after this conversation, the trader was finally forced. When he saw that the person was not ready to give except in exchange of Surah Faatiha, he thought that this place is not worth staying in. Possibly, on account of a severe need and out of force, my nature prepares to give the reward of Surah Faatiha in exchange. Therefore, I should leave this city quickly. I should immediately leave from here in order to be saved from this calamity in my religion. The trader immediately made the intention and set off.

The trader travelled a distance when a rider came on an expensive horse (which had a golden saddle) towards him. The trader said, “O person, I am poor, I do not have anything with which could be robbed, you are making a useless effort.” The rider that came said, “I have come to give, not to take.”

The rider gave the horse, 2000 dirhams in a basket to the trader and intended returning. The trader thought that possibly, this horse and money was sent by the generous person. He asked the rider who came, “Did the generous person send you or did you come on your own?” the rider said, “I am your Surah Faatiha. The honour you kept up for me and you did not sell my reward for 2000 rupees. Therefore I wanted that your need be fulfilled in this world and the reward you would receive in the Aakhirat would be increased.” The trader thanked Allaah and returned home. Through the grace of Allaah he found a companion for the journey and provision for the journey was also arranged.

The honour and importance of reciting the Noble Qur’aan by Allaah I

Every Muslim should know how much reward lies in reciting the Noble Qur’aan and how the Qur’aan purifies the reciter of the effects of sins and shortcomings.

Hadhrat Abu Umamah τ narrates that Rasulullaah ρ said, "Allaah does not turn to a servant when he is engaged in worship so much as He does towards a person performing two rak'at properly and as long as a person remains engaged in the Salaah, mercy and blessings descend upon him and a person does not get so close to Allaah I as he would by reciting the Noble Qur'aan."[7]

This is because the Qur'aan is the speech of Allaah and His quality. In addition, the quality of each thing is very close to the being of it. It is for this reason that at the time of reciting the Qur'aan, Allaah I looks especially towards His servant and is attentive towards him.

Therefore, a person should take the recitation of one juz' to be necessary on a daily basis and he should make it a specific practice so that the mercy of Allaah can always be directed towards him.

A few necessary rulings regarding recital of the Noble Qur'aan

Ruling: the person who does not recite the Qur'aan, but keeps it away in the cupboard, the Qur'aan complains to Allaah that this person has imprisoned me. He does not recite me and he does not let others recite from me.

[7] Tirmidhi vol.2 p.350, At Targheeb wat Tarheeb vol.2 p.228, Tabraani in Kabeer vol.2 p.250

Therefore, it is necessary upon every person that he recites at least 8 to 10 verses daily while looking inside so that the Qur'aan can speak good about him.

Ruling: it is written in Mataalib al Mu'mineen that it is Makruh to recite the Qur'aan in the bathroom, in a stable etc. where there is impure water. Countless blessings and mercies descend when a person sits in purity facing the Qiblah and recites the Qur'aan with complete respect and etiquettes.[8] A person will be sinful if he recites the Qur'aan in a state of impurity.

Ruling: by placing a pillow or lying down and reciting the Qur'aan has no problem. Allaah says, 'and upon their sides'. However, one should fold the legs when lying down.[9]

Ruling: it is not correct to speak of worldly affairs when reciting the Qur'aan[10] in the presence of ones master and officers, it is taken to be disrespect to speak to someone else. A person is linked to Allaah and is conversing with

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[8] Fataawa Aalamgiri vol.5 p.316

[9] Fataawa Aalamgiri vol.5 p.316

[10] Fataawa Aalamgiri vol.5 p.316

Him. It is even worse to turn ones attention to someone else at the time.

Ruling: the jurists have written that a person should recite the Qur'aan in a good condition. He should wear pure clean clothes, tie the turban (a woman should cover her head), sit facing the Qiblah and recite. In this case, there will be greater reward. If there is a special need or one is forced, then there is scope if the circumstances permit.[11]

A person should take it to be necessary to recite the Qur'aan regularly without missing out because by continuous recital of the Qur'aan, the heart gets the colour of the ways of the Qur'aan and a new light comes upon the heart of a person from Allaah I and this chain of light is strengthened.

Ruling: During recital, when the name of Rasulullaah ρ comes, then it is not necessary to recite Durud, it will be good if one recites Durud upon completion of the recitation, if a person does not recite, then there is no problem.[12]

Ruling: it is Makruh to leave out only the verse of Sajdah when reciting the Qur'aan.

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[11] Fataawa Aalamgiri vol.5 p.315

[12] Kabiri commentary of Munyatul Musalli p.465

Ruling: It is Makruh to recite the Qur'aan in front of such people who are not listening attentively and are involved in their own talks and work.

Ruling: it is written in Jami' ul Fataawa that it is Makruh to recite the Qur'an very quickly. One should recite with respect and etiquette. Allaah I states in the Qur'aan, 'and recite the Qur'aan in a slow, clear mode.' [Al Muzammil:4]

Ruling: it is not correct to recite the Qur'aan in the condition of Janaabat, Haydh and Nifaas.[13]

Ruling: it is written in Saghnaafi that it is permissible for a person to recite Tasmiyah and Tahmeed as Du'aa', it is not correct to recite them with the intention of Tilaawat.

Ruling: it is written in Zaheeriyyah that if a senior comes during recitation, then there is permission to stand out of honour for the person if he is ones father, or a scholar or ones teacher, otherwise not.[14] One should not leave the copy of the Qur'aan open, he should place a cloth or shawl over it.

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[13] Hashiya at Tahtawi ala Maraaqi al Falaah p.77

[14] Fataawa Aalamgiri vol.5

Ruling: the compiler of Shir'atul Islaam says that if a person learnt the Qur'aan and forgot it, then he has committed a major sin and he will be punished in the Aakhirat.[15] It is mentioned in Zandusiyyah that Rasulullaah ρ said, "He who memorized the Qur'aan, then forgot it, he will wake up on the day of Qiyaamat with his hands cut off."[16]

Ruling: it is not correct to touch the Qur'aan without wudhoo', it is permissible to recite from memory.

Ruling: it is written in the commentary of Jami' us Saghir that two kisses are Mustahab, to kiss the Hijr al Aswad and to kiss the Qur'aan.

Ruling: it is narrated that Hadhrat Umar τ would always ask for the Qur'aan in the morning and kiss it and say, 'this is the law of my Rabb'.

Ruling: it is permissible for a woman in Haydh to touch the Qur'aan using a cloth that is separate from the Qur'aan. It should not be joined or sewed to it. However, it is not permissible to use ones sleeves to touch it because the clothing has the same ruling as the body of the person.[17] Most scholars say that it is not Makruh. The

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[15] Tahtaawi ala Maraaqi al Falaah p.77

[16] Majma' uz Zawaa'id vol.7 p.167

[17] Tahtaawi ala Maraaqi al Falaah p.77

prohibition is for that touching that is done directly with the hand, as is written in Muheet.

Ruling: it is not permissible for a person in Janaabat or without Wudhoo' to just to wash his hands and touch the Qur'aan.

Ruling: it is Makruh to stretch the feet towards the Qur'aan and it is disrespectful as is written in Mataalib ul Mu'mineen.

Ruling: Du'aa's are readily accepted upon completion of the Qur'aan, after Salaah and after Azaan.

Ruling: If the Qur'aan is placed in a cupboard high up, then if a person has his legs in that direction, but he is down then there is no problem.[18]

Ruling: during journey, there is no problem in keeping the Qur'aan in ones luggage, and by placing under ones head with the thought of protecting it, otherwise it will be Makruh.

A few virtues and blessings of the Noble Qur'aan

Hadhrat Uthmaan τ narrates that Rasulullaah ρ said, "The best of you is he who learns the Qur'aan and teaches it."[19]

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[18] Tahtaawi ala Maraaqi al Falaah p.77

Rasulullaah ρ also said, "Who amongst you wants to have a profit in his trade of two large humped camels?" the companions said, "O Rasul of Allaah, all of us would like this." Rasulullaah ρ said, "Why do you not go quickly to the Masjid in order to teach someone 2 verses of the Qur'aan or recite it yourself. The reading or teaching of two verses is better than the profit of two camels and three verses is better than three camels and four verses are better than four camels."[20]

Hadhrat Ayesha radhiyallaahu anha narrates that Rasulullaah ρ said, "The person who is good in the recitation of the Qur'aan, his name is recorded amongst the highest angels and the person who finds difficulty in reciting the Qur'aan and tolerates the difficulty (then too recites), he will get double reward."[21]

Hadhrat Abu Musa Ash'ari τ narrates that Rasulullaah ρ said, "The example of a Muslim that recites the Qur'aan is like citron, its smell is good and its taste is also good and the Muslim who is deprived of reciting the Qur'aan,

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[19] Bukhari, Mishkaat p.183

[20] Mishkaat p.183, Abu Dawud, At Targhib wat Tarhib

[21] Bukhari, Muslim, Mishkaat p.184

his example is like that of dates in which there is no sweet smell but the taste is good."[22]

The Muslim that recites the Qur'aan is better than the Muslim who is negligent of the Qur'aan and is deprived of it. The person who knows how to recite the Qur'aan and recites it is as though his scent is good and his taste is also good. In contrast to the Muslim who does not recite the Qur'aan, his taste is good but the scent of recitation of the Qur'aan is not present in him.

Rasulullaah ρ caught the hand of Hadhrat Abu Sa'eed bin al Mu'alla and said, "Shall I not teach you the greatest Surah?" he said, "Definitely teach it to me." Rasulullaah ρ said, "This great Surah, 'All praise is due to Allaah, Rabb of the worlds' until the end." And he said, "These are the seven oft-repeated verses and the Great Qur'aan that I was given."[23]

Surah Faatiha was revealed twice. Once in Makkah Mukarramah, when Salaah was made obligatory. The second time was in Madinah Munawwarah when the order came down for the change of the Qiblah. This is the meaning of the verse, 'And We gave you

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[22] Mishkaat p.184, Abu Dawud, Tirmidhi, Nasa'i, Ibn Maajah

[23] Bukhari, Mishkaat p.184

the seven oft-repeated verses and the Great Qur'aan.' [Al Hijr 87]

Hadhrat Abu Umamah τ narrates that Rasulullaah ρ said, "Recite the Qur'aan for it will come on the Day of Qiyaamat as in intercessor for those who recited it."[24]

It is narrated that Rasulullaah ρ asked Hadhrat Ubayy Ibn Ka'b Ansaari τ, "O Abu Mundhir, do you know which is the best and highest verse of the Qur'aan?" Ubayy Ibn Ka'b τ replied, "According to my thought, the highest verse is 'Aayatul ul Kursi'." Rasulullaah ρ heard this and became happy and "hit" his chest using his hand and congratulated him on his knowledge and understanding. This is recorded by Muslim and Mishkaat.

Hadhrat Abu Dardaa' τ narrates that Rasulullaah ρ said, "Is is not possible for you to recite a third of the Qur'aan at night?" it was said, "O Rasul of Allaah, how is it possible to recite a third of the Qur'aan at night?" he said, "Qul huwallaahu Ahad is equal to a third of the Qur'aan." This is recorded by Bukhari and Muslim.

Hadhrat Uqbah bin Aamir τ narrates that Rasulullaah ρ said, "Do you not have knowledge of the verses that were revealed tonight upon me, that are unique? These

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[24] Muslim, Mishkaat p.184

verses are Qul A'oodhu bi Rabb il Falaq and Qul A'oodhu bi Rabb in Naas." [Muslim, Mishkaat p.186]

Hadhrat Abdur Rahmaan Ibn Auf τ narrates that Rasulullaah ρ said, "On the day of Qiyaamat, three things will be beneath the 'Arsh; one is the Noble Qur'aan that will argue with people (and it will say that why did you not practice on me, why were you negligent of my recitation? And it will be a means of salvation and forgiveness for those who practised on its commands). There is an apparent part of the Qur'aan and an inner part. The second is trust; if a person misappropriated trust, then on the Day of Qiyaamat, it will catch the garment of the one who misappropriated. The third is mercy; i.e. close relations that will call out, know well! He who considered me, i.e. he kept up proper relations with his family, he fulfilled his rights, Allaah I will consider him and he who left me, Allaah will turn away from him.

Hadhrat Ibn Mas'ood τ narrates that Rasulullaah ρ said, "He who recites a letter of the Qur'aan will get a reward, and a reward is multiplied by ten. I do not say that Alif Laam Meem is one letter, but Alif is one letter, Laam is on letter and Meem is another letter." [Tirmidhi, Daarimi, Mishkaat]

In this way, a person will get 30 rewards for reciting Alif Laam Meem, in contrast to the separate letters, for it is written as one.

Hadhrat Mu'aadh Juhani τ narrates that Rasulullaah ρ said, "He who recites the Qur'aan and practised upon it, his parents will be made to wear a crown on the Day of Qiyaamat, its brightness will be more than the sun, in the homes of the world (when the parents of such children will be made to wear such crowns) then assume for yourselves what the status of the reciter himself will be." [Ahmad, Abu Dawud, Mishkaat]

Hadhrat Ali τ narrates that he who learns the Qur'aan, he takes the Halaal as Halaal and the Haraam as Haraam, Allaah I will enter him into Jannah and He will give him the right to interceded on behalf of ten people who were deserving of the fire on account of their sins. [Mishkaat from Tirmidhi, Musnad Ahmad]

Hadhrat Anas τ narrates that everything has a heart and the heart of the Qur'aan is Surah Yaaseen. He who recites Surah Yaaseen once, Allaah I will give him the reward of reciting the Qur'aan ten times. [Tirmidhi, Daarimi, Mishkaat]

Hadhrat Abu Hurayrah τ narrates that there is a Surah in the Qur'aan which has 30 verses. This Surah will intercede for the one who recites it as long as he does not

get forgiven. This Surah is Tabaarak alladhi biyadihil Mulk. [Mishkaat from Musnad Ahmad]

Rasulullaah ρ said that this Surah 'alladhi biyadihil Mulk' stops the punishment of hell and grants one salvation from the punishment.

Hadhrat Jaabir τ narrates that Rasulullaah ρ would not sleep until he recited Surah Alif Laam Meem Tanzil and Tabaarak aladhi biyadihil Mulk.[25]

Hadhrat Ibn Abbaas τ narrates that Rasulullaah ρ said, "The reward of Idha zulzilat' is equal to half the Qur'aan and 'Qul Huwallaahu Ahad' is equal to a third of the Qur'aan and the reward of 'Qul Ya Ayyuhal Kaafiroon' is equal to a quarter of the Qur'aan."[26]

Hadhrat Anas bin Maalik τ narrates that Rasulullaah ρ said, "He who reites Qul Huwallaahu Ahad 100 times in a day, fifty years of his sins will be forgiven but debt (i.e. the sin of not fulfilling debt will remain, it is necessary to fulfil ones debts).

One narration mentions the recitation of Surah Ikhlaas 50 times.

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[25] Ahmad, Tirmidhi, Daarimi, Mishkaat p.188

[26] Tirmidhi, Mishkaat p.188

Rasulullaah ρ said, “Reciting the Qur’aan from memory without looking inside has the reward of 1000 stages and looking inside has double the reward.”[27]

Rasulullaah ρ also said that remembering death in abundance and recitation of the Noble Qur’aan removes the rust of negligence from the heart.[28]

Rasulullaah ρ said, “Surah Faatiha is a cure for all sicknesses.”[29]

Rasulullaah ρ said, “He who recites Surah Yaaseen for the pleasure of Allaah, all his previous sins are forgiven, therefore recite Surah Yaaseen by your deceased.”[30]

Hadhrat Abdullaah bin Umar τ narrates that Rasulullaah ρ said, “Is it not possible for you to recite 1000 verses of the Qur’aan daily?” the companions said, “Who has the ability to recite 1000 verses of the Qur’aan daily?” He said, “Is is not possible for you to recite Alhaakumut Takaathur.” (i.e. by reciting this Surah one will get the reward of reciting 1000 verses).

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[27] Bayhaqi, Mishkaat p.188, Tabraani, Majma’ uz Zawaa’id vol.7 p.165, Ithaaf us Saadah vol.4 p.495

[28] Bayhaqi, Mishkaat p.189

[29] Daarimi, Bayhaqi, Mishkaat p.189

[30] Bayhaqi, Mishkaat p.189

A few guidelines and notes regarding the Noble Qur'aan

Hadhrat Abu Musa Ash'ari τ narrates that Rasulullaah ρ said, "Recite the Qur'aan regularly. I take an oath in the Being Who controls my life, the Qur'aan can be forgotten in less time than it takes a free camel to run (i.e. if one does not recite regularly, the Qur'aan will be very quickly forgotten)."[31]

Hadhrat Sa'd bin Ubaadah τ narrates from Rasulullaah ρ, "He who memorized the Qur'aan, then forgot it, he will be presented before Allaah on the day of Qiyaamat with his hands cut."[32]

Hadhrat Uqbah bin Aamir τ narrates that Rasulullaah ρ said, "The person who recites the Qur'aan in a loud voice before everyone is like one who gives charity openly and the one who recites the Qur'aan in solitude is like the one who gives charity quietly."[33]

Rasulullaah ρ said, "O those who recite the Qur'aan, do not make the Qur'aan a pillow, i.e. do not be negligent of the Qur'aan and do not be lazy in reciting it. Recite the

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[31] Mishkaat p.190

[32] Abu Dawud, Daarimi, Mishkaat p.191

[33] Tirmidhi, Abu Dawud, Nasa'i, Mishkaat 191

Qur'aan day and night as is its right of reading it. Make means of learning and teaching it common. Ponder over its meanings and recite the Qur'aan with happiness of the heart so that the success of the world and the Aakhirat can kiss your feet. Also, do not seek the effects of the recitation of the Qur'aan and its reward in the world. Do not be hasty in it. It has countless rewards in the Aakhirat that you will be granted."[34]

Hadhrat Suhayb τ narrates that Rasulullaah ρ said, "The person who takes the forbidden things of the Qur'aan to be permissible has not brought Imaan in reality in the Qur'aan."[35]

Ruling: the right of every person that Allaah I has declared forbidden, one should have conviction in it being forbidden and whatever Allaah and His Rasul ρ have permitted, it is necessary to have the belief that it is permissible. By taking the forbidden to be permissible and vice-versa amounts to kufr. From this we learn that a person should understand the Qur'aan properly and ponder over its meanings so that the light of the Qur'aan can shine from the inside.

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[34] Bayhaqi, Mishkaat p.192

[35] Tirmidhi, Mishkaat p.191

The condition of the Sahabah when reciting the Noble Qur'aan

It is narrated that Hadhrat Umar τ was reciting Surah Yusuf in the Fajr Salaah, when he reached the verse, 'I complain of my sorrow and my grief only to Allaah. I have been granted such knowledge from Allaah that you do not know about.' Then his body began shivering out of fear, he fell down and remained ill for 40 days, to the extent that people came to visit him.

Hadhrat Ali τ once recited this verse, 'If you punish them, then verily they are Your slaves, and if You forgive them, then surely You are the Mighty, the Wise.' for the entire night.

Similarly, Hadhrat Sa'eed ibn Jubayr τ recited this verse, 'Separate yourselves today, o you criminals.' and cried the entire night.

On the day of Qiyaamat, the command will be given that o sinners and disbelievers, separate yourselves from the group of Muslims and the pious. That will be a very worrying time that which person will have to go into which group.

A few more guidelines and etiquettes of reciting the Noble Qur'aan

One should recite the Qur'aan in a good voice, (it should not be) that the beautiful voice and tone goes away suddenly one day.

'And fear the day when you would be returned to Allaah in it, then every person will be given in full whatever he earned and he will not be oppressed.' i.e. o people, stay away and fear the day when you will definitely be presented to Allaah, at that time you will be given recompense of what you did and no oppression will be done on any person that day. In fact, he who did deeds equal to a grain of good or bad, he will be given the good or bad recompense of it.

A caller will call out that o people, recite the Qur'aan slowly and properly because the Muslim Jinnaat take enjoyment from it and it is also the right of speaking and conversing with Allaah that it should be done slowly and with Tarteel.

Faqeeh Abu Layth Samarqandi ∫ has written in Tanbeeh ul Ghaafileen under the chapter of the virtues of the Qur'aan, Hadhrat Abdullaah bin Mas'ood τ used to say that the Noble Qur'aan is an intercessor; it gets one forgiven, especially in the presence of Allaah for those who recite it. It is narrated that it will also intercede and

the Qur’aan makes effort and verifies (i.e. it makes effort for the person also who does not recite it and does not practice on it but), it speaks the truth and it is sincere in its efforts.

Hadith: **He who memorizes the Qur’aan, Allaah will lessen the punishment and sin from his parents, even if his parents are non Muslim.**[36]

Hadith: Hadhrat Mu’aadh bin Jabal τ narrates that Rasulullaah ρ said, “There are three things in the world that have no benefit for three people; the oppressor who recites the Qur’aan, the Masjid in such a locality where the people do not perform Salaah, thirdly, the Qur’aan in the house where no one recites it.”[37]

Hadith: Hadhrat Jaabir τ narrates that Rasulullaah ρ said, “Whoever recites the Qur’aan in such a way as though he is reciting it for the last time, his du’aa’ is accepted by Allaah, whether the effect will become apparent immediately or it is made a treasure for him in

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[36] This narration is undoubtedly fabricated. [Ibn Hibbaan from Ibn Umar τ, Maudu’aat of Ibn Jauzi]

[37] Most probably, the author took this narration from Tanbih al Ghaafileen, Al Aalaail Masnu’ah fi Al Ahadith Al Maudu’a p.391 vol.2]

the Aakhirat so that it will help him on the Day of Qiyaamat.”[38]

Hadith: It is narrated from Zayd bin Abdullaah τ, he says that Rasulullaah ρ said, “The actions of my ummah were presented before me but I did not see any sin for those people who know how to recite the Qur’aan with understanding. They do not ever leave its recitation.

Faqeeh Abu Layth Samarqandi ؒ says, ‘It is the statement of Hasan bin Ziyaad that he heard from Imam Abu Hanifah ؒ that he who recites the Qur’aan twice in a year, completely, it is as though he has fulfilled the right of the Qur’aan because Jibreel υ also recited the Qur’aan twice to Rasulullaah ρ in the year of his demise.[39]

Therefore, every month one should make it a point of completing 5 juz, i.e. at least 3 rukus a day. One should make it a habit so that at least the right of the Qur’aan is fulfilled.

Imam Muhammad Ghazali ؒ writes in Kimiya Sa’adat, ‘Know that the recitation of the Qur’aan is the best form

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[38] Tabraani in Awsat, Majma’ uz Zawaa’id vol.7 p.163, Kanz ul Ummaal vol.2 p.286

[39] Tanbeeh al Ghaafileen p.153

of worship, especially that recitation which is done whilst standing in Salaah.'

Hadith: Rasulullaah ρ said, "The most virtuous form of worship of my ummah is recitation of the Qur'aan."[40]

Hadith: Rasulullaah ρ said that on the day of Qiyaamat, the Qur'aan will be the closest to Allaah and will be an intercessor. There will be none closer as an intercessor, not the Ambiyaa, not the angels."[41]

Hadith: Rasulullaah ρ said, "I am to leave you and I leave two things that will show you the path and will remind of that which is correct, it will always remain with you. One speaks and the other is silent. The one that speaks is the Qur'aan and the silent thing is death."[42]

Imam Ahmad bin Hanbal ȷ says, 'I saw Allaah I in a dream and said, 'O Rabb of the universe, through which means and how can we attain closeness to Your High Being?' the reply came, 'Through My speech.' He said, 'With understanding the meaning, or without understanding the meaning?' the reply came, 'With

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[40] Ithaaf us Saadah p.464, Kimiya Sa'adat vol.4 p.109

[41] Ithaaf us Saadah vol.4 p.463, Kashf ul Khifa vol.1 p.21, Kimiya Sa'adat p.109

[42] Kimiya Sa'adat p.109

understanding the meaning as well as without understanding.'[43]

The method of reciting the Qur'aan

Know well that whoever teaches the Qur'aan (and he translates and explains it), his status is very high by Allaah. It is necessary that he should keep in mind the honour and the grandeur of the Qur'aan. He should stay away from inappropriate things and in every case he should keep the high status of the Qur'aan in front of him, otherwise there is fear that the Qur'aan will oppose him (and it will claim that the person did not respect it on the Day of Qiyaamat).

Subsequently, Rasulullaah ρ said, "Most of the hypocrites of my ummah will be among those people who recited the Qur'aan, i.e. they recited the Qur'aan but they did not consider the honour and respect for it."[44]

Allaah I says in the Tauraat, "O My servants, if you receive the letter of a special friend of your's and you are one the road, then you will sit on one side of the road at that time. You will read a letter of it, you will ponder over it, then you will make effort to practice on it. You do not have shame that this book is My letter which I

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[43] Manaaqib Imam Ahmad bin Hanbal p.527

[44] Ithaaf us Saadah vol.4 p.459, Kimiya Sa'adat p.106

have written so that you may ponder over it, understand its subject matter, but you turned away and are not doing this work. If you read it and ponder over it, then it will be a means of your salvation and success.'[45]

It should be known that it is not meant that a person should recite the Qur'aan without practice (and a person overlooks its guidance). But that reading is meant in which there is complete practice on it. Consequently, if a person gets the letter of his master and it reaches the slave, he will read its letters repeatedly, but he does not practice in accordance to the guidance, then the slave will be worthy of punishment.

The etiquettes of recitation

There are six things related to the apparent of the reciter:

First: to attain complete purity and to recite with complete respect and etiquette.

Second: to recite slowly and properly, to ponder over the meanings of the Qur'aan, if one does not know the meaning, then he should definitely have in his mind that he is reciting the speech of his Creator. The Rabb of the universe is present at every place and He is completely aware of all apparent and hidden things. Therefore, it should not be that the verses of the Qur'aan are on my

[45] Kimiya Sa'adat p.105, Ithaaf us Saadah vol.4 p.470

tongue and other thoughts are roaming in my heart. Similarly, the condition of my heart is also open before Him.[46]

The one reciting the Qur'aan should not make the effort to recite very quickly. Hadhrat Abdullaah bin Mas'ood τ used to say that he who recites Surah Zilzaal slowly and with pondering, he is more beloved to me than the one who recites Surah Baqarah very quickly.[47]

Third: one should cry. If one cannot cry when reciting the Qur'aan, then one should strive to cry.[48]

Rasulullaah ρ said, "The Qur'aan has come with concern for the day of Qiyaamat. Therefore, whenever you recite the Qur'aan, then become worried."[49]

If the one reciting is a general person, then he should remember and he should make grief apparent that regrettably, how am I wasting my life, why do I not understand the meanings of the Qur'aan, why do I not learn them? Ignorance should be a cause of grief for

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[46] Kimiya Sa'adat p.106

[47] Ithaaf us Saadah vol.4 p.478

[48] Ithaaf us Saadah vol.4 p.479

[49] Ithaaf us Saadah vol.4 p.480

every person, especially for those people who did not read any part of it or understand it.

Fourth: when one recites the verses of mercy or there is mention of Jannah, a person should make du'aa' of forgiveness and seek His mercy and if the conditions of Jahannam and punishment are mentioned, a person should repent with a sincere heart. If a person recites a verse of Sajdah, then he should make the compulsory Sajdah. He should first say Takbeer then make Sajdah and say in Sajdah, (سجدت للرحمن وآمنت بالقرآن فاغفرلي ذنوبي)[50]

The conditions for Salaah are the same conditions for Sajdah of Tilaawat. To be pure, to have clothing, face the Qiblah, the face should be towards the Qiblah. Also, it is sufficient to say the Tasbeeh of Sajdah **and according to the Ahnaaf scholars, it is not necessary to make Salaam after the Sajdah.**

Fifth: one should make an effort to recite the Qur'aan in the most beautiful voice. The better the pronunciation, the better the voice. The effect on the heart will also be

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[50] The jurists have narrated a du'aa' to be read in Sajdah of Tilaawat. However, it is different from this one written by Mufti Saheb. Also, Hakeem Tirmidhi has recorded a long narration in Nawaadir ul Usool in which there is a separate du'aa' for each verse of Sajdah, but the words mentioned by Mufti Saheb are not there as well. See Ithaaf us Saadah vol.4 p.483

great. However, one should not recite like those in Qawwaali. One should not change the diacritical marks, one should not cut off the letters, and no mistake should be made by stretching the letters of the Qur'aan.

Section: the virtue of remembering Allaah and Kalimah Tayyibah

The objective of every form of worship is the remembrance of Allaah. Salaah is the best form of worship and the best means is the remembrance of Allaah. It is a pillar of Deen in terms of its importance and beauty. Similarly, the Qur'aan is the remembrance of Allaah and it is the speech of Allaah as well. It is the quality of Allaah and it removes the rust of sins from the hearts of the sinners. A part of the Qur'aan is 'there is no deity but Allaah'. These three forms of worship is the summary of all the methods of worship.

In it, the light of Islaam is found to the highest level and through it the darkness of kufr is dispelled. The pious have said that the person who recites the Kalimah Tayyibah daily, he is counted to have the quality of the friends of Allaah.

It is written in the commentary of Hisn Haseen that he who says Kalimah Tayyibah once with a true heart, 5000

of his sins are removed.[51] Do you not see that a disbeliever of 100 years who recites the Kalimah, the blood, adultery, idolatry and filth of 100 years are all removed at once and becomes like nothing. This non Muslim that recites the Kalimah becomes pure from sin like he came out from the womb of his mother, clean. It can be judged from this that how much the hearts of the Muslims will be cleansed by reciting this Kalimah.

Once Hadhrat Musa υ mentioned in the court of Allaah, "O Allaah, guide me to that deed that is better than fighting the disbelievers and Jihaad." When Hadhrat Musa υ repeated this question a number of times, the reply came, "A better action than it is to recite, 'there is no deity but Allaah.'" Hadhrat Musa υ then said, "Countless servants of Yours recite this Kalimah. I want that a special action be shown to me." The answer came, "O Musa, if this Kalimah was not with anyone, then no matter what good deeds he does, it will not be accepted and is useless."[52]

Our Nabi Muhammad ρ said, "Shall I not tell you of that action which has the highest status by Your Rabb, it is

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[51] The translator could not find a narration mentioning 5000 sins, there are narrations that mention 4000. Daarimi, Kanz ul Ummaal vol.6 p.202

[52] Mishkaat p.201

better than spending silver and gold in charity, even better than Jihaad, the Jihaad in which you are martyred and you kill the enemy?" the companions said, "O Rasul of Allaah, which high action is this?" he said, "the Dhikr of Allaah. When a person remembers Allaah, Allaah I remembers him before the angels."[53] Rasulullaah ρ said, "The best Dhikr is 'there is no deity but Allaah."[54]

Rasulullaah ρ also said, "Whatever good deed is done, it will be weighed on the day of Qiyaamat in the scale of good accordingly, but the Kalimah Tayyibah is such an action that when it will be placed in the scale, then its weight will be more than the seven earths and skies."[55] What can equal the name of Allaah?

Note: Rasulullaah ρ said that he who recites the kalimah daily 200 times, Allaah I will forgive all his sins, even if the number of his sins equal the foam of the oceans (i.e. he has countless sins, they will all be forgiven and will be like nothing).

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[53] Mishkaat p.198

[54] Tirmidhi, Mishkaat p.201

[55] Ithaaf us Saadah vol.5 p.11

Incident

On one occasion, the poor emigrants along with a few other companions came to Rasulullaah ρ. They came before him and said, "O Rasul of Allaah, the wealthy companions have surpassed us." He said, "How is this?" they said, "they do all the bodily good deeds like fasting, salaah, hajj, and we also do them. However, the good deeds that they do by means of wealth like charity, fulfilling the needs of the poor and destitute, helping the widows, giving zakaat and all the good deeds related to wealth, we cannot do them because of poverty. Rasulullaah ρ said, "Shall I not teach you something that no one can reach the status of the person who does it?" the companions said, "Definitely tell us." Rasulullaah ρ said, "He who recites after every Salaah 33 times Subhaanallaah, 33 times Alhamdulillaah, 33 times Allaahu Akbar and then says (لا اله الا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير), Allaah I will forgive all his sins even they equal the foams of the ocean." After getting this valuable treasure, the companions returned happily.

After some while, this group of poor companions returned to Rasulullaah ρ and said, "O Rasul of Allaah, the teachings that you gave us, the wealthy companions have also learnt it. Therefore, they have surpassed us." Rasulullaah ρ said, "I cannot stop them from good deeds,

but you will definitely get the same reward as their charity, as much as I have said."[56]

Some narrations state that recite 33 times Subhaanallaah, 33 times Alhamdulillaah and 34 times Allaahu Akbar so that 100 could be complete.[57]

Rasulullaah ρ said, "Every remembrance of Allaah is charity, praising Him is charity, Laa ilaaha illa Allaah and Subhaanallaah is charity, commanding the good is charity, forbidding evil is also charity."[58]

Mention of Istighfaar

When the verse, 'so glorify the praises of your Rabb and seek forgiveness' was revealed, then Rasulullaah ρ would recite this du'aa' in abundance, 'Subhaanakallaahumma wa bihamdika Allaahumma ighfirli'.[59] He who recites it will have his sins forgiven and he will get salvation from grief.

Rasulullaah ρ also said that the person who recites three times before sleeping (استغفر الله الذي لا اله الا هو الحى القيوم),

[56] Mishkaat p.89, Madaarij un Nubuwwah vol.1 p.419

[57] Tirmidhi, Mishkaat p.211

[58] Muslim, Mishkaat p.168

[59] Ahmad, Abu Ya'la, Bazzaar, Tabraani

Allaah I will forgive all his sins, even though they equal the grains of sand and the leaves of the trees.[60]

A person came to Rasulullaah ρ and said, “O Rasul of Allaah, a great sin has come from me and I fear on account of it.” He said, “Recite, (اللهم ان مغفرتك اوسع من ذنوبي ورحمتك ارجى من عملي).” He recited it. Rasulullaah ρ said that repeat it. He made him recite it thrice. He read it. Rasulullaah ρ then said, “Get up, Allaah has forgiven all your sins.”[61]

Therefore, every person should strive to complete a number of Istighfaar daily (and make it necessary to complete it). Rasulullaah ρ said that although I am the Rasul of Allaah, but I make Istighfaar 70 times daily.[62] This was the case, despite Rasulullaah ρ being definitely protected from sin and he was sinless.

Allaah I says, ‘so that Allaah may forgive your future and past sins.’

The repeated Istighfaar and repentance of Rasulullaah ρ was on account of the sins of his ummah. It is for this

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[60] Tirmidhi, Mishkaat p.211

[61] Haakim, Kashf ul Khifa vol.1 p.193

[62] Mishkaat p.203

reason that in his final illness, Rasulullaah ρ requested Allaah ρ that the record of deeds of my ummah be presented to me so that I can be pleased and I can make du'aa' upon their good deeds that they are not destroyed and if I see their evil deeds, then I can seek forgiveness so that Allaah I can forgive them through His grace.[63]

The virtue of Durud Sharif

Hadith: Rasulullaah ρ said, "Jibraeel υ brought the glad tidings to me that Allaah I says that he who recites Durud once upon me, Allaah I will send ten blessings upon him and he who sends ten Durud upon me, Allaah I will send 100 mercies upon him."[64]

Hadith: Rasulullaah ρ said, "Recite abundant Durud upon me on the day of Jumu'ah because on that day your Durud is presented to me."[65]

Hadith: Rasulullaah ρ said, "He who desires that his deeds be weighed in a large scale on the day of

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[63] Majma' uz Zawaa'id vol.9 p.24 with different wording

[64] Muslim, Mishkaat p.86

[65] Bayhaqi, Al Qawl Al Badee'

Qiyaamat, he should recite this Durud (اللهم صل علی محمد النبی الامی وآله وبارك وسلم).”[66]

Hadith: Ma’arij un Nubuwwah states that he who recites the following Durud 80 times on a Friday, all his sins will be forgiven and all his needs will be fulfilled, (اللهم صل علی محمد عبدك وحبيبك النبی الامی وآله).[67]

Hadith: it is stated in Mishkaat,

He who send Durud once upon me, Allaah I sends ten mercies upon him and ten sins of his are forgiven and his rank is raised by ten.[68]

Rasulullaah ρ said, “The person closest to me on the day of Qiyaamat will be the one that recited the most Durud on me.”[69]

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[66] Mishkaat p.87

[67] Ma’arij un Nubuwwah p.169, the wording has not been found, but Al Qawl al Badee’ has collected the various Duruds for Friday and the narrated words are not there. P.186, p.190

[68] Mishkaat p.86

[69] Mishkaat p.86

Hadith: Rasulullaah ρ said, “May the person be covered in dust, when I am mentioned he does not send Durud upon me.”

Hadith: Rasulullaah ρ said, “The worst miser is he when my name is taken he does not recite Durud upon me.”[70]

Hadith: Hadhrat Anas bin Maalik τ narrates that Rasulullaah ρ said, “Allaah I has angels that traverse the earth, they bring to me the Salaam from my ummah.”[71]

The person who recites Durud Khamsah, all his sins will be forgiven in such a way as though he was just born from the womb of his mother and 1000 good deeds are recorded for him.[72]

A person saw Imam Shafi’i ﺭ in a dream that he was walking in the gardens of Jannah. He asked that how did you reach this stage. He said, “This durud has got my forgiveness (اللهم صل على محمد بعدد من صلى عليه وصل على محمد بعدد من

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[70] Mishkaat p.87

[71] Mishkaat from Ibn Mas’ood p.86. Nasa’i, Daarimi, Bayhaqi. It is not found narrated from Anas bin Maalik t

[72] This Durud is no doubt accepted, but to get 1000 good deeds is questionable for it is not mentioned clearly in the texts because this clarity is only possible in those deeds that are recorded from Rasulullaah r, and this Durud is not, despite its status.

لم يصل عليه وصل على محمد كما تحب وترضى ان نصلى عليه وصل على محمد كما ينبغى الصلوة عليه وصل على محمد كما امرتنا بالصلوة عليه)."[73] Miftaah ul Jinaan[74]

It is written in Tafseer Madaarik ut Tanzeel that the person who looks to the sky and reads the du'aa' (اشهد ان لك ربا خالقا اللهم اغفرلي), Allaah I will forgive all his sins. The person should lie down and read it.[75]

The author of Tafseer Umdah says that the person who recites Aayatul Kursi daily with due importance, the time when his soul has to depart, Allaah I turns towards the removal of his soul and he is counted amongst the close group of the Ambiyaa and the martyrs.

It is also written in Tafseer Madaarik ut Tanzeel that the person who recites Aaytul Kuri daily and regularly,

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[73] The Durud of Imam Shafi'iJ that has more acceptance is in his book Kitaab ur Risaalah, the words are (صل الله على نبينا كلما ذكره الذاكرون وغفل عن ذكر الغافلون وصلى عليه في الاولين والآخرين افضل واكثر وازكى ما صلى على احد من خلقه).

[74] Miftaah ul Jinaan is authored by the disciple of Shaykh Naseer ud Deen. It was written in 756 A.H. It is a rare book, but we managed to obtain copies of it and three are part of our library. It was also published in Persian. The Urdu translation is Mirqaat ul Itqaan. It was translated by a student of Maulana Qaasim Nanotwi J. It was published in two volumes. It is also in our library.

[75] Tafseer Madaarik ut Tanzeel vol.1 p.156

nothing stops him from entry into Jannah except death, the moment he dies, he will enter Jannah.[76] This is also mentioned in a number of reliable Ahadith.

Translation edited by A.H.Elias (Mufti)

May Allaah be with him

1 st Shabaan 1433

18 th June 1212

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[76] Madaarik ut Tanzeel vol.4 p.101, Mishkaat p.89, Bayhaqi